

Boston University

SCHOOL OF
SOCIAL WORK

LIBRARY



Gift of

Author

Thesis
Williston
1941

MS

1941
282-1

4771-1

BOSTON UNIVERSITY
SCHOOL OF SOCIAL WORK

A STUDY OF THE COMMUNITY LIFE
AND SOCIAL NEEDS OF THE PEOPLE
OF GERMANTOWN

A Thesis

submitted by

Margaret Ruth Williston

(A.B., University of Maine, 1938)

in partial fulfilment of requirements for
the degree of Master of Science in Social Service

1941

LIBRARY
BOSTON UNIVERSITY
SCHOOL OF SOCIAL WORK

School of Social Work
Nov. 17, 1941
194

Approved by

First Reader Eva W. White

Second Reader Jennette R. Givens

PREFACE

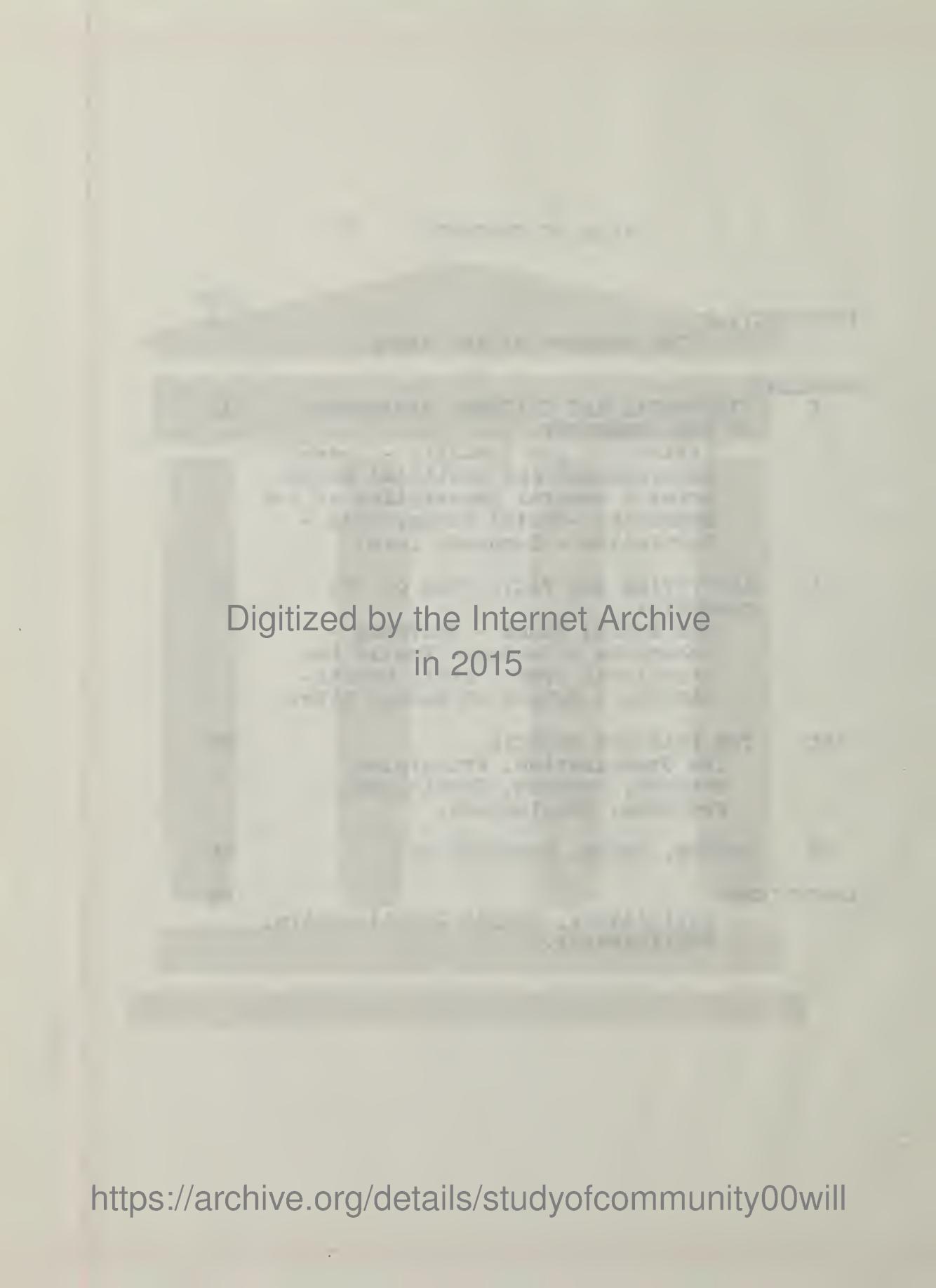
I wish to express my greatful appreciation to Mr. W. Duncan Russell, General Director of the Community Recreation Service, Inc., of Boston, for his patient and guiding supervision, because of which this community study became an integrated, analytical experience for the writer.

It would have been impossible to have initiated this project without the friendly cooperation of the people of Germantown. My sincere thanks to the people in the community who gave so generously of their time and were willing to share their ideas..

For the indomitable zeal and ready assistance of Mr. Philip C. Burr of Germantown who made possible the opportunity for the doing of this community study, I make appreciative acknowledgement.

TABLE OF CONTENTS

	page	
INTRODUCTION	6	
The purpose of the study		
CHAPTER		
I	HISTORICAL AND CULTURAL BACKGROUND OF THE COMMUNITY	11
	History of the Locality - Present geographical and political bound- aries - General description of the community - Racial backgrounds - Population - Economic level.	
II	ACTIVITIES AND FACILITIES OF THE COMMUNITY	28
	The Social Clubs - Churches - School as a Center - Public Re- creational Area - Civic Organi- zations - Extent of Social Life.	
III	THE PLANNING COUNCIL	38
	Its Organization, Principles, Methods, Program, Development, Problems, Conclusions.	
IV	TRENDS, NEEDS, CONCLUSIONS	46
APPENDICES	Definitions, Sample Questionnaire, Bibliography.	59

A very faint, light gray watermark-like image of a historical document occupies the background. The document appears to be a formal letter or report, featuring a large, ornate seal at the top center. Below the seal, there is dense, handwritten-style text arranged in several paragraphs. The entire image is heavily faded, making specific details difficult to discern.

Digitized by the Internet Archive
in 2015

<https://archive.org/details/studyofcommunity00will>

INDEX TO FIGURES

FIGURE		page
I	Map of ward 20 --the West Roxbury section--, showing the Germantown district, precinct 15, and the School districts.	18
II	Social Base Map of Germantown, portraying business locations and all community facilities.	22
III	Map indicating Median building assessments by blocks for 1938.	27
IV	Diagram of the Present and the Proposed Organization of the Community Planning Council of Germantown	43

LIST OF TABLES

TABLE		page
I	Distribution of the Population according to the State Census, 1935, by age groups and sections.	24
II	The number of cases on Public Relief in Germantown, by categories, for May 1941.	26
III	Indications of what the community considers to be the needs of Germantown, (as obtained from 80 answers to the Activities Questionnaire.)	52

INTRODUCTION

With every continent darkened to-day by the effects of unprecedented warring of men's machines upon mankind, there is awakening on every hand a concern for the kind of world order which is fast taking shape. Because of the repercussions of increasing militarization, uniformity, tyranny, persecution, and violence, people are becoming conscious of the need for taking account of values and of the necessity for purposeful action in working out human destiny by realistic knowledge and planning.

There is no one geographic spot or racial group which can be fortified as our strategic line of defense in this neurotic, cataclysmic world eruption which is displacing and ordering our values momentarily. Maintenance and restoration of order and security, it seems to the writer, must first take form with the individual and in his community relationships before it can be successfully extended into larger associative groups. The area of community relationships is the subject with which this thesis deals.

Those people in our nation who are re-examining the concepts and machinery of the democratic process to discover how we can work our political and social philosophy more effectively, know that the place at which to commence

is with the community;¹ for, this is the first unit of national organization, and a segment of international life.

There are two basic concepts upon which this thesis is developed: first, that democracy depends upon the future pattern of community life; second, that the existence of a sense of community is a basic need of man.² The function and scope of this concept of community as a very real force in working for the universal community may be perceived in MacMurray's Creative Society in which the author states: "The impulses to community on a basis of common humanity are the natural positive motives of human action."³

The development of the purpose of this thesis is based on several disturbing discoveries. First, in many communities there are vast numbers of people with tremendous latent abilities, interests, and training; these abilities need to be liberated for the growth of the individual and the benefit of the community. Further, on the part of many people there is a passive quiescence which is a likely prelude to easy dictatorship. Third, complementary to the first, too much of daily living in many of our communities appears to

1 Consult the writings of:

Mrs. Raymond Sayre, President of the American Country Life Association; Eduard C. Lindeman, of the New York School of Social Work; Harry A. Overstreet, President of the American Association of Adult Education.

2 Joseph K. Hart, Community Organization (New York: The MacMillan Company, 1920), p. 10.

3 John MacMurray, Creative Society (New York: Eddy and Page, 1936), p. 109. Cf. also Chapter III, IX.

more or less identical for both youth. Participation in school was still declining and the majority of young people were found to be outside either school or a youth centre and other youth groups and clubs. Although participation rates did not change much between 1986 and 1990, there was a significant increase in the number of young people who had participated in voluntary organisations and youth clubs. In fact, the growth in the number of young people involved in voluntary organisations and youth clubs was the only significant increase in youth participation between 1986 and 1990.

Overall, most teenagers reported that they had joined all three youth clubs. The main youth organisations with which most teenagers had been involved were the local youth club and youth centres. The local youth club was the most frequently mentioned youth organisation, at 63% in 1986 and 70% in 1990. The local youth centre was the second most frequently mentioned youth organisation, at 55% in 1986 and 59% in 1990. The third most frequently mentioned youth organisation was the local youth club, at 45% in 1986 and 41% in 1990. The local youth club was the most frequently mentioned youth organisation for both males and females, while the local youth centre was the second most frequently mentioned youth organisation for both males and females. The local youth club was the most frequently mentioned youth organisation for both males and females, while the local youth centre was the second most frequently mentioned youth organisation for both males and females.

be spent in rivalry and pettiness; this energy, which needs rechanneling, awaits converting and leading into creative and purposeful action. Fourth, the importance of a sense of community which seems to have prevailed in early America appears to have become weakened in many sections of our population.

To explore these foregoing ideas, a study was undertaken in a specific community. The purposes of this were: to discover the patterns of community life --for in these are disclosed the degree to which citizens have developed concern for their own social, cultural, and spiritual welfare; and secondly, to set in motion the beginnings for a community action group, by whatever procedures and along whatever lines were found to be pertinent to the particular community. This piece of work formed the content of the student's second year placement of field work in Community Organization which was performed under the supervision of Community Recreation Service, Inc. of Boston.

The immediate purposes of this study were:

1. To locate and sense the abilities and interests of people in the community.
2. To test the potentialities for community action through the carrying on of a specific project.
3. To plan for the coordination and utilization of the efforts of all existing clubs and organizations in the social structure of the community.
4. To arouse people within the community to the possibilities inherent in community action through

and the 2000-year-old tradition of the Chinese people to live in
harmony with the natural environment is reflected in the Chinese
people's 20-year-long work of returning the Yellow River to its original
course. In 1999, the Chinese government invested 10 billion
yuan in construction, thus successfully restoring the original course

of the Yellow River. This will not only ease the pressure of
water supply in the upper reaches of the Yellow River, but also
reduce the risk of soil erosion. It can also help to reduce the risk
of mudslides and landslides, which may easily occur after
the Yellow River has been restored. This will also help to
reduce the risk of flooding, which may easily occur after
the Yellow River has been restored. This will also help to
reduce the risk of flooding, which may easily occur after

Project Name: The Yellow River Restoration Project

The project name is "Yellow River Restoration Project".
The project name is "Yellow River Restoration Project".

The project name is "Yellow River Restoration Project".
The project name is "Yellow River Restoration Project".

The project name is "Yellow River Restoration Project".
The project name is "Yellow River Restoration Project".

The project name is "Yellow River Restoration Project".
The project name is "Yellow River Restoration Project".

participation and planning.

5. To sow the seeds for the budding of a sense of community.

This study could only hope to arrive at certain preliminary findings because of the limitation of four months, necessitated by the full-time field work placement which covered that period. Never-the-less, these findings might well be of such a nature as to contribute to the current thinking which is surveying the possibilities inherent in a community's planning for its own needs in order to realize the highest possible values of group life.

The field of study selected was a small section of West Roxbury, known as Germantown, which lies at the extreme south-western boundary line of Metropolitan Boston and adjacent to East Dedham and Dedham. Germantown is a distinct neighborhood in its feeling and in its geographic relationship with the rest of West Roxbury. The boundaries of this community within a community, although rather indistinct on the West and North-west, are: Hyde Park and Dedham on the East and South, respectively; the New York, New Haven, and Hartford Railroad on the West; North Avenue and the intersection of Grove and Centre Streets on the North-west; and Highview Avenue on the North.⁴

This study was carried on through consultation with the key leader in the community. The first phase of the program,

⁴ Consult map on page 18.

making the acquaintanceship of the residents and becoming familiar with their attitudes and suggestions, was carried on through over sixty home visits. The chief instrumentality through which study and efforts were focused was the Community Planning Council, which was organized early in the project. Throughout this period thirty-five meetings were held in connection with the Council and its sub-committees. Much of the descriptive and statistical material, gathered from talking with residents, from reading historical material and organizational records, was compiled following the four months of actual work in the community.

Chapter I

HISTORICAL AND CULTURAL BACKGROUND OF THE COMMUNITY

This fact-finding survey, in furtherance of the broader purposes stated previously, concerned itself with the following:

1. Gaining a comprehensive knowledge of the community, emphasizing its history, topography, racial composition, economic status, social groups, activities, and recreational facilities.
2. Ascertaining the people's attitudes and sense of needs with regard to their community life through:
 - a. observing their activities
 - b. conversation with them
 - c. distribution of an activities study questionnaire.

In order to make any speculations for the future, it is necessary to understand that any actions which may take place have been evolved out of the background patterns of the past. Furthermore, the findings of sociologists indicate that social organization takes on a definite pattern in a neighborhood. Therefore, a comprehensive knowledge of the origin and development of the community, the background of the groups within it, and the peoples' habitual patterns of action are essential to any full understanding, any analysis, or any planning. It is also of importance to know how the people themselves feel about their community life. To gain the full import of the community processes it is essential to individualize both

attitudes and expressions of needs.

At the outset it should be noted that this social work study was a process in action rather than an exhaustive study of a community. MacIver considers "the aim of sociology (to be) the understanding of society;"⁵ it is here pointed out that the aim of social work is the application of such derived understanding, by specific methods, for the active helping of individuals in society. The focus of community organization is on the inter-relationships of groups within the community.⁶

1. The History of the Locality

We shall leave the history of Indian inhabitation of this territory, known to us to-day as Germantown, for the efforts of another writer, and commence with the settling by early arrivals from England. "The name (Roxbury) according to Wood, who visited this country in 1633, was derived from the ruggedness of the soil."⁷ This territory, which was at first common land, became a town in 1630;⁸ the first settlers being a

⁵ R.M. MacIver, Society, Its Structure and Changes (New York: Ray Long and Richard R. Smith, Inc., 1932), preface, p. ix.

⁶ Jesse Frederick Steiner, Community Organization, A Study of Its Theory and Current Practices, (New York and London: The Century Co., 1925), p. 323.

⁷ H.A.S. Dearborn, "An Address, delivered on the VIII of Oct. MDCCXXX, The Second Centennial Anniversary of the Settlement of Roxbury." p. 21.

⁸ Charles A. Flag, A Guide To Mass. Local History, including Norfolk County and Roxbury, (Boston: The Salem Press, 1907), p. 175.

group of the 1500 who had disembarked with Governor Winthrop. Among the early famous men who guided Roxbury's development were Pinkham and John Eliot, known as "the Apostle to the Indians." It is interesting to note specifically that portion of Mr. Dearborn's address given at the city's second centennial in 1830, in which he says: "While the nations of Europe were either individually convulsed by sanguinary contentions as to rights of succession, and the pretended rights and powers of princes, or were waging wars for conquest or revenge, these far distant colonists were more honorably engaged in subduing the earth, erecting the sanctuary of intellectual freedom, and proclaiming the rights of man."⁹

Turning from the colorful early history of Roxbury, of which much has been written elsewhere, let us note the political sub-divisions which took place as time went along. In 1711 a second parish was set off, known as West Roxbury. Then spanning the years to 1846, it is then noted that the West Roxbury section is known as ward eight; this is in the same year that all this area which is Roxbury, still, became a city.¹⁰ On May 24, 1851, West Roxbury was set off and incorporated as a city.¹¹ This territory--West Roxbury--with the addition of a small portion of land on the south western

9 Dearborn, op.cit., p. 29.

10 Justin Winsor, The Memorial History of Boston, 1630-1880, Francis G. Drake, "Roxbury in the Last 100 Years." (Boston: Ticknor and Co., 1880), p. 578.

11 Ibid, p. 571.

tip which was annexed from Dedham in 1835 remains identical in area to-day, although it is now a part of the city of Boston. Twenty-three years after its incorporation, West Roxbury became annexed to Boston, bringing 8,000 acres of land and 9,000 people,¹² an increase of 5700 people since 1851.¹³

It is just between this period of incorporation and annexation that our knowledge of the specific district under study begins. For there in the year 1860, the Harmonia Singing Club was founded by the great-grandfathers and grandfathers of the present members of the West Roxbury Liedercranz, as the Club is to-day known. For its first club house, the members obtained an abandoned civil war barrack at Readville; this was split and half of it was moved to Germantown where it was set up on Rockland Street. The membership appears to have come from East Dedham and the old Germantown section of the present community.¹⁴

When one of the old settlers came to the Germantown section in 1873, there were about thirty-five families then living there, all but five of whom were German: of these

12 City Planning Board of Boston, "History of Street System, 1930."

13 "Report of the Committee on Location of the Town Hall, West Roxbury," State House Library.

14 August Breitenbach, "Eightieth Anniversary, 1860-1940, West Roxbury Liedercranz."

three were Negro and two were Irish. Many of these people were weavers and textile workers from Saxony, and some were musical engravers.¹⁵ Another elderly German resident recalls many people who came from Austria and Alsace-Lorraine.

It is also recalled that many of the early residents, German immigrants, were brought on from New York by representatives of the East Dedham woolen mills.¹⁶ In the early days, the Merchant's Woolen Mill with its three factories there in East Dedham employed most of the workers who lived in Germantown. The people worked 11 1/2 hours a day, from 6:30-7:00, a 77 hour week. Children, commencing work at the age of 11 and 12, received seven and eight cents an hour, it is recalled.¹⁷

The early settlers, as has been seen, were of German stock, who settled here because there was an opportunity to earn their livelihood. Next came a few Irish people. Within the last twenty-five years there has been a great influx of Syrian people, many of whom moved out from the crowded sections of the Hudson Street area in town, attracted by the inexpensive two-family structures which an enterprising real estate company constructed in one particular section.¹⁸

15 Conversation with an old resident of the community.

16 Ibid

17 Ibid

18 Ibid

2. Germantown-- a distinct community

We have called Germantown a community, because its inhabitants speak of it as such. Although it is but one small district in the West Roxbury section of Greater Boston, it has distinctive characteristics:

1. As has been noted in the delineation of its boundaries, above, it is a contiguous area, and almost entirely set apart from the rest of West Roxbury. See figure I on page 18. The natural separation of the area must be accounted for in terms of the vast deposit of pudding stone which runs along the edge of the community.

"The 'pudding stone' is a remarkable conglomerate found very abundantly in the towns mentioned (Dorchester Heights, Milton, Roxbury Hills), all of which are in the neighborhood of Boston," states Oliver Wendell Holmes in his famous poem, "The Dorchester Giant."¹⁹

2. It has a distinct recognized name, Germantown, indicative of area self-consciousness.
3. There is one particular leader and spokesman for the Germantown section.
4. There is a definite feeling of difference between themselves and "the people over in West Roxbury," as they commonly express themselves.
5. In the words of one man, Germantown feels itself to be "a part of Boston, yet apart from Boston." This is particularly felt with regard to the neglect of this precinct's public works, and in response to the failure of some politicians to include Germantown district in their whirl-wind political campaigns.
6. This area having been inhabited by almost one racial group has undoubtedly developed a feeling of racial separation; this perhaps has been altered only to

¹⁹ Oliver Wendell Holmes, The Poetical Works of, "The Dorchester Giant," (Boston and New York: Houghton, Mifflin and Co., MDCCXCIX), Vol.I, pp. 19-21.

the degree that additional races having come in have continued the pattern of racial separation socially.

7. In the same vein as the above is the existence of the two German clubs around which social and cultural life of the community flourished until the days of prohibition.
8. Politically, this area is co-terminus with precinct 15 in ward 20. Note figure I on the following page.
9. The stores clustered at the intersection of Grove and Washington Streets appear to serve the daily needs of a portion of the community; but the larger shopping centers of nearby Dedham, Roslindale, West Roxbury proper, as well as Boston, get a goodly share.

In view of these nine items and for the purpose of this study, Germantown will be referred to as a Community, although recognition is here made of the accepted definitions of this term by recognized writers in the field of Community Organization. Detailed definitions will be found in the appendices.

Over and beyond these nine cohesive factors, there are three other existing elements which should be mentioned:

1. There are two Protestant churches in the area which serve a small section of the community. A goodly proportion of the church-going populace of Germantown is affiliated elsewhere.
2. The school districts under which the children in Germantown are accommodated are much wider than the precinct boundaries. The intermediate grades are received in the Robert Gould Shaw district, which covers a large portion of West Roxbury; the Beethoven district, grades I-VI, covers a territory twice the size of Germantown. With the exception of the Beethoven school, all these buildings are located beyond the confines of the community. Consult Figure I, following.

and the other two were also included. These three categories were used to describe the nature of the intervention.

The second set of variables were the outcome measures, which were divided into three categories: (1) patient satisfaction with the intervention; (2) patient self-efficacy; and (3) patient knowledge about their condition.

Finally, the third set of variables were the sociodemographic characteristics of the patients, which included age, gender, race, ethnicity, education level, income, and marital status.

In this study, we used a mixed-methods approach to analyze the data. Qualitative methods were used to explore the patients' experiences with the interventions, while quantitative methods were used to examine the relationships between the interventions and the outcomes. The data were collected from a convenience sample of patients who were recruited through word-of-mouth and social media.

After the interventions were completed, participants were asked to provide information about their satisfaction with the interventions, quality of life, and self-efficacy. The interventions included individualized nutrition plans, cognitive behavioral therapy, and group support groups. Patients were asked to rate their satisfaction with each intervention on a scale from 1 to 10, where 10 was the highest level of satisfaction. Patients were also asked to rate their self-efficacy on a scale from 1 to 10, where 10 was the highest level of self-efficacy. Patients were also asked to rate their knowledge about their condition on a scale from 1 to 10, where 10 was the highest level of knowledge.

Finally, patients were asked to provide information about their sociodemographic characteristics, including age, gender, race, ethnicity, education level, income, and marital status.

Qualitative methods were used to explore the patients' experiences with the interventions. The data were collected through semi-structured interviews, which were conducted in person or via telephone. The interviews were tape-recorded and transcribed for analysis.

Quantitative methods were used to examine the relationships between the interventions and the outcomes. The data were analyzed using descriptive statistics, such as frequencies and percentages, and inferential statistics, such as regression analysis and t-tests.

Finally, the results of the study were presented in a report, which included the findings from both qualitative and quantitative analyses. The report was submitted to the journal for review and publication.

FIGURE I
WARD 20 of BOSTON

Legend:

- Boundary of Germantown
- " " Precinct 15
- Beethoven School District
- R.G. Shaw " "



By permission of the City Planning Board of
Boston

Legend:

- Boundary of Germantown
" " Precinct 15
Beethoven School District
R.G. Shaw " "



By permission of the City Planning Board of Boston

3. With regard to the social life of the people, citing the slight returns of the Activities Questionnaire,²⁰ it is evident that the peoples' leisure time pursuits extend into many sections of Boston.

3. Description of the Community

Were one to drive through the length of Germantown to-day, even as General Washington did on his historic trip in 1789, he would traverse Washington Street from Roslindale to the Dedham line. Running perpendicularly to the boulevard, he would see many short streets making off on both sides of the main artery. Two very noticeable factors would stand out even in a cursory survey: the large area in the center of the community which is given over to a burying ground; of the nearly a dozen sections here, most of them belong to the Jewish people, and at least one to the Roman Catholics; the second noticeable feature is the existence and extent of the pudding stone deposit which not only separates this section, but further, makes construction of homes impossible in certain areas.

If one were to examine the community more circumspectly, he would discover four distinct sections. The oldest, bordering on East Dedham, might well be referred to as old Germantown, for here the earliest houses were built and the remainder of the German stock continues to live, for the most part. Directly across Washington Street from here is a ledgy, hilly area known as The Grove, which was opened up by sharp speculators in

²⁰ Regarding the questionnaire, see page 40.

1913. This undeveloped area was divided into many small lots. Inducement for purchase of these was the gift of a tent. Many people came out in the Spring, occupied their tent for the summer, and by Fall had constructed a small home. The narrow and uneven roads maze through the Grove without plan or pattern; open cess-pools are in evidence.

West of the Grove across Centre Street lies the third section, commonly referred to as "over Centre Street way." The people here are really on the fringes of the Germantown area, so that some would not consider themselves a part of the community, and others feel a kinship yet do not like the name by which this section is known, so keep aloof.

The fourth area or neighborhood extends along both sides of Washington Street from the Roslindale line at Highview Avenue to Grove Street. By and large this has been settled by enterprising Syrian people. This area is spoken of as "The Heights."

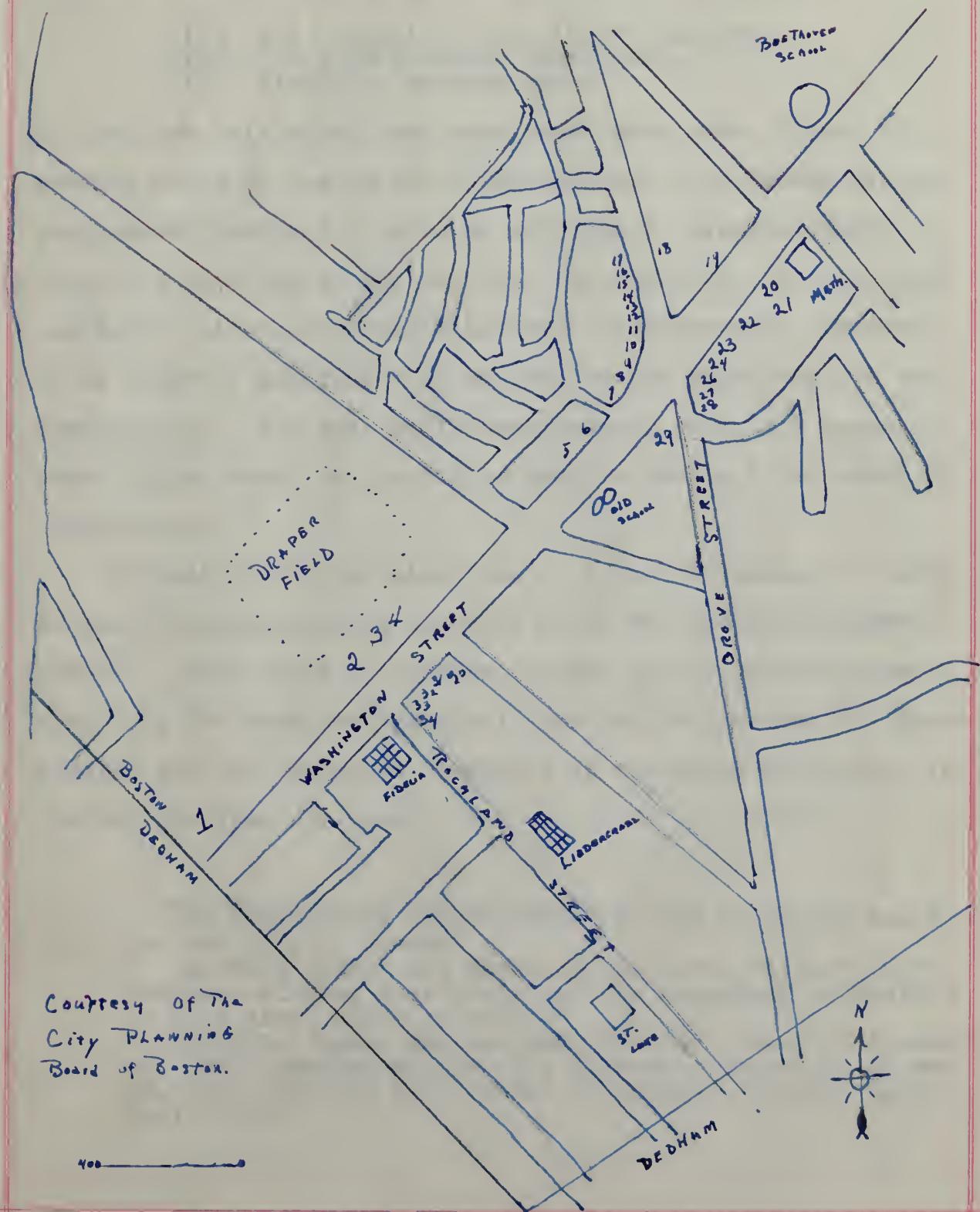
4. Business within Germantown

By reference to the Social Base Map on page 22, a clear idea may be gained of the location of the stores in Germantown as well as the churches, clubs, school, and recreational area. The numbers on the following page correspond with those on the map and are used to give full enumeration to the exact nature of the business or facility.

1. Lunch Room
2. Carpet Cleaning Company
3. Gas Station
4. "
5. Taxi Stand
6. Shoe Repair Shop
7. Grocery Market
8. Hard Liquor Restaurant
9. Beauty shop, Barber Shop
10. Spa
11. Dry Goods Store
12. Hardware and Supply Company
13. vacant (Tailor shop removed to 34)
14. Meat Market
15. vacant (Tavern moved from district)
16. Barber shop
17. Alcoholic Package Store
18. Gas Station
19. "
20. Women's Clothing Mfg. Company
21. Jeweler's Mfg. Company
22. Gas Station
23. Garage
24. Hard Liquor Restaurant
25. Grocery Market, now moved to 7; vacant
26. Dentist office
27. Drug Store
28. Delicatessen and lunch room
29. Hard Liquor Restaurant
30. Chain Grocery Store
31. vacant office
32. Barber Shop
33. Tailor, Cleanser
34. Variety store

These stores which are near at hand to all the community appear sufficient in kinds and numbers to care for the daily needs of the residents. Not all the employees in these shops live within the exact geographical confines of Germantown. Generally speaking, the communities' wage earners obtain their livelihood in and around Boston.

FIGURE II
SOCIAL BASE MAP OF GERMANTOWN



At the present time. the liquor dispensing units in the community are operating under the following licenses:

- (2) all alcoholic club liquor licenses
- (3) 7 day hard liquor restaurants
- (1) alcoholic package store

At the time this survey was made there were seven liquor dispensing units in the center of Germantown, (one Tavern having since moved outside); these in addition to several others which are just beyond the sections' boundaries. In line with the Liquor Licensing Board's policy of transferring licenses, it is entirely possible that another Tavern might replace the previous one; for that additional reason, then, the number of seven liquor units will still be used in making a statement of comparisons.

Including all six catagories of liquor licenses,²¹ there is one liquor dispensing unit for every 366 people in Germantown.²² As a point of contrast, there is one liquor dispensing unit for every 492 people in the city of Boston.²³ These figures are both relative, inasmuch as the gross population including children was used.

21 Consult the Annual Report of the Licensing Board for the City of Boston

22 This figure was based on the seven units in Germantown, already specified, and the estimated population of this area, given on page 24.

23 This figure was derived from the number of licenses, 1565, granted by the City Licensing Board, as of May 19, 1941, and the U.S. Census of Boston, 770,816, as of April 1941.

5. Population

TABLE I The Distribution of the Population
According to the State Census, 1935.²⁴

	By age groups and sections (in years)										Fam Total
	0	1	8	17	22	41	56	65	M	F	
	1	7	16	21	40	55	65	up			
Old Germantown section	0	39	58	33	152	78	42	15	203	215	98 418
The Grove	2	78	89	44	150	102	57	22	292	251	130 545
Over Centre	5	42	80	28	163	70	35	23	216	210	104 426 ₂₅ <u>150</u>
The Heights	1	78	87	39	168	75	45	24	255	261	109 516 ₂₆ <u>225</u>
Total	8	237	314	144	633	365	179	84	966	937	441 2280

This section is a growing one; the increase in building permits issued in 1935 in contrast to 1940, alone bears this out.²⁷ For this reason, the above figures from the 1935 State Census, which were the latest figures obtainable for this small part of a census tract, must be considered only relative in 1941. In referring to the population of Germantown in 1941, the writer has taken 2500 as a likely round number.

²⁴ The People of Boston, Vol. I "Distribution" (The City Planning Board, 1939), material on p. 173-175.

²⁵ Figure obtained by approximating portion of blocks

²⁶ " " " " part of 269-0

²⁷ Department of Building Permits, Records 1935, 1940.

Of these upwards of 2500 people, one sector is of German stock, although their numbers are on the decrease. Then it has been noted that there is an increasing infiltration of Syrian people; the children of these people are American-born. A third prominent group is the Swedish stock; most of these people live on the further end of the Grove and in the Centre Street section. In addition to these distinct groups, there is a sprinkling of old stock Yankees, Canadian, Danish, English, Irish, Italian, and Scotch people.

Although there is no information compiled on the degree of permanency of the population, the people and the leaders of the community consider the population to be a rapidly shifting one.

The fields of occupation of the people in Germantown present an array of essential services. A page selected at random from the precinct list could well be considered typical of the occupations:²⁸

knitter	clerk	housewife
housewife	housewife	housewife
agent	secretary	stenographer
housewife	chauffeur	carpenter
folder	foreman	metalworker
housewife	machinist	manager
shipper	housewife	housewife
patternmaker	housewife	diemaker
plumber	letter carrier	housewife
housewife	retired	stenographer
superintendant	manager	housewife

28 Ward 20, Precinct 15, City of Boston, List of Residents 20 years of age and over, as of Jan. 1, 1940, p. 22.

There are no statistics available on the earnings of the people in this small district. Of the two small industries within the community, the employees live in Dedham and nearby West Roxbury.

The following table, portraying the number of people in the community receiving public financial assistance, is indicative of the fact that this particular area has a high degree of self-sufficiency--this is called a light case load by the Welfare Department.

TABLE II
The number of cases on Public Relief
in Germantown
by categories, for May 1941.²⁹

OAA	ADC	DA
29	4	12

In order to gain an approximation of the economic status of the families in the community, assessment valuations of all buildings excluding those used for commercial or other purposes than homes was obtained.³⁰ This material presented in Figure III on page 27 is figured by the median assessment for each block. This material is most relevant in pointing out the economic differences among the four sections of the community.

²⁹ Estimate from the workers' combined case load at the City of Boston Department of Public Welfare.

³⁰ Assessor's Records of the City of Boston for 1938

and the Regulators and the rebels, and the rebels
overthrew them and they were removed from office
and the rebels allowed themselves all the power and control

of the country.

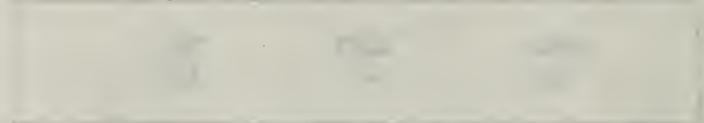
At about 10 hours and forty-five minutes after the
attack by revolutionaries and rebels, a very great number of
people were in the city, most of whom had been massacred, and all who
had not been killed had been taken prisoner by the

revolutionaries.

THE BATTLE

The battle between the revolutionaries

and the rebels



lasted 12 hours and 10 minutes, and the rebels
had completely destroyed the city at 10:15 AM, 1910, so
that all the revolutionaries were killed except one
surviving Laotian man. This battle was known as the
battle of the rebels with the revolutionaries being
defeated and killed, only one survivor left. The rebels
got the victory and won the battle.

After the battle

the rebels were given the title of "revolutionaries" and
they were given the title of "rebels" because they had
killed the revolutionaries.

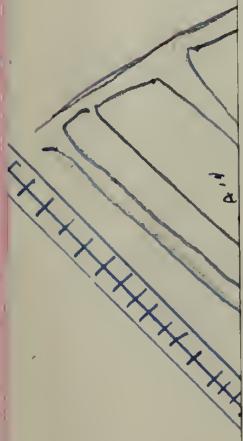
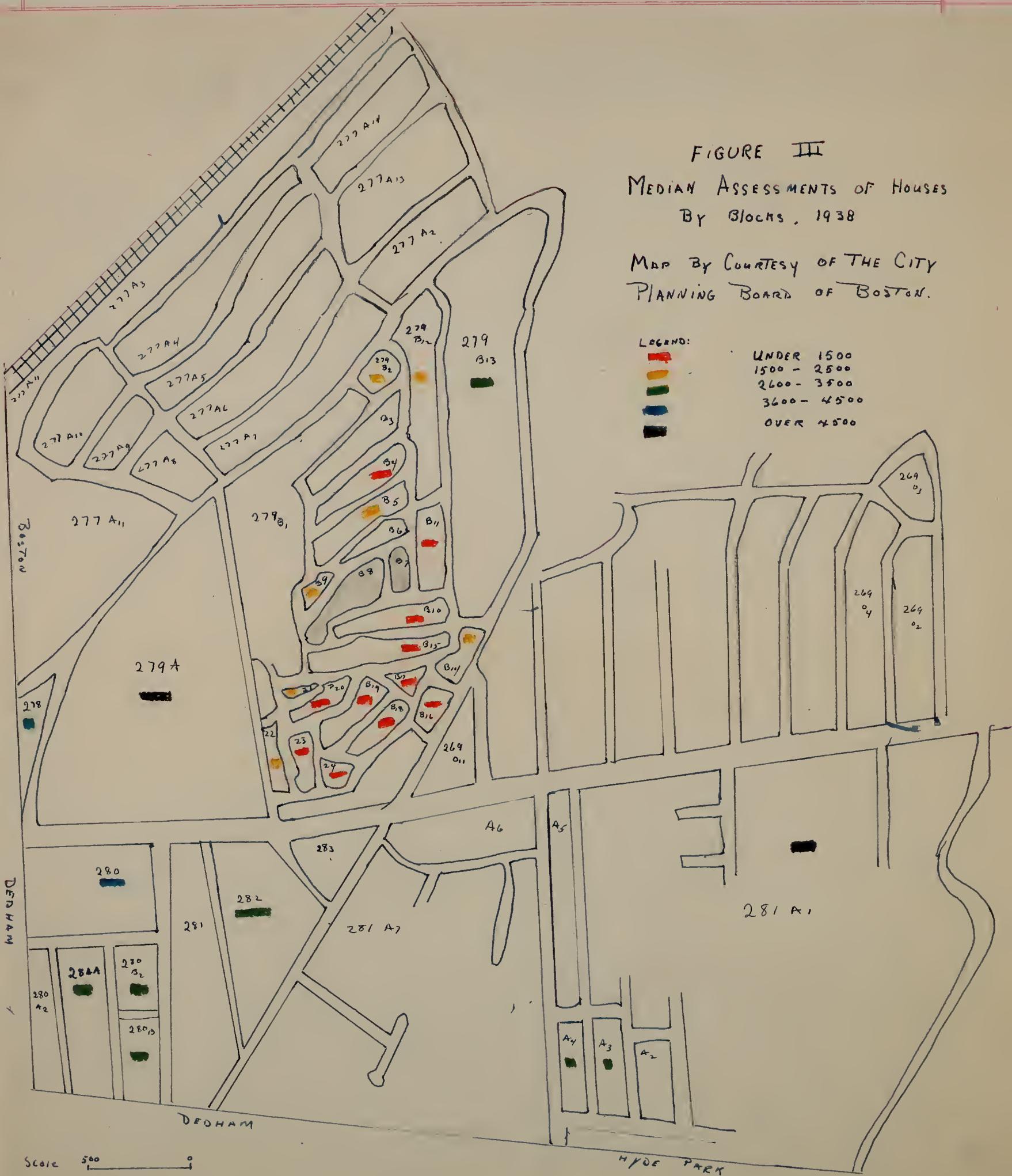


FIGURE III
MEDIAN ASSESSMENTS OF HOUSES
BY BLOCKS, 1938

MAP BY COURTESY OF THE CITY
PLANNING BOARD OF BOSTON.

LEGEND:

- UNDER 1500
- 1500 - 2500
- 2600 - 3500
- 3600 - 4500
- OVER 4500



CHAPTER II

ACTIVITIES AND FACILITIES OF THE COMMUNITY

1. The Social Clubs

Long synonymous with Germantown have been the two German Clubs, West Roxbury Liedercranz and Fidelia Musical and Educational Corporation. Liedercranz, formerly the Harmonia Singing Club, began for the purpose of the cultivation of German singing. As the years went on larger facilities were added bringing additional activity: dramatics and physical culture were among these. Sunday afternoon concerts at which entire families turned out were an important part of their activities. "The club continued to prosper until the effects of the World War and the advent of the Prohibition era left their marks as they did on all other business, fraternal, and social organizations."

The controlling policies of this club are in the hands of sixty members, all of whom must be of German descent. Then there are 240 social members who are entitled to all the club privileges except the power of the vote. The eightieth anniversary booklet salutes 32 honorary members who have held membership for over 25 years.

31 Breitenbach, op. cit.
32 Ibid

The present two-story structure, which was erected in 1890, and received alterations in 1917 and in 1937, has a basement with bowling alleys and a bar, and a main floor containing a large high ceiled hall and stage, a kitchen, and a social room. The building is open from 7:00 P.M. to 1:00 A.M. every day; Saturday afternoons, and all day Sunday.

The club is used primarily as a social gathering place by its members. The bowling alleys are used by outsiders even as various groups use the building for meetings. There is the Dedham Hunting and Fishing Club, The German Relief Association--organized in 1886--, and the Ladies' Bowling League. Free dances are held every Saturday night, free wrestling bouts on the second and fourth Wednesday of each month.

The old German members are fast disappearing and the younger people are not entering into the program of the club.

Because of a dissatisfaction among certain members of Liedercranz, a group of the men broke away and on October 22, 1877 began a new club in Sander's Hall on Washington Street. It was not until December 22, 1884 that this group incorporated under the name of The Fidelia Corporation for the purpose of "Musical and educational advancement of its members," according to the certification of incorporation. As of Liedercranz, this club was a social center for conviviality, seasonal parties, dramatics, and fine singing. Great concerts were held here with the appearance of the Champion Fidelia Male

chorus and such groups as the Philharmonic Society of Boston. Up to prohibition the club flourished with 175 active members and 350 social members. However after four years the numbers were reduced to 50 active and 65 or 75 social members. Germans couldn't sing without their beer; family gatherings were made impossible under the prohibitory restrictions to minors; and the increase in liquor licenses and fees added to the overhead costs.

In the Fall of 1938 when the club was on the verge of losing its property, a new group took over the direction of the financial affairs. The policies are now in the hands of a Board of Managers. The ownership is spread throughout the membership. Many of these have a double interest in the club for they also belong to the Fidelia Investors Association, which was formed in April of 1941, for the purpose of subscribing for the amount of the mortgage. In this investors' association there are ten women. There are now 1100 social members in the club, about 200 of whom live in Germantown. Any man can become a member and obtain a key with the approval of the management and the payment of one dollar a year. Of the fifty-five active members, so-called, about two-thirds are of German descent. Women do not belong to the club itself, but they do come to its activities.

Certain attractions are featured for the purpose of making money: free wrestling, free dances twice a week, and penny

and the following information will be gathered when you receive
your annual report from the State Board of Education. It will
contain all of the following:

—The total amount of money spent for the training and
preparation of local school teachers for the coming year.
—The amount of money spent for the training and
preparation of local school teachers for the coming year.
—The amount of money spent for the training and
preparation of local school teachers for the coming year.

—The amount of money spent for the training and preparation of local school teachers for the coming year.
—The amount of money spent for the training and preparation of local school teachers for the coming year.
—The amount of money spent for the training and preparation of local school teachers for the coming year.

—The amount of money spent for the training and preparation of local school teachers for the coming year.
—The amount of money spent for the training and preparation of local school teachers for the coming year.

—The amount of money spent for the training and preparation of local school teachers for the coming year.
—The amount of money spent for the training and preparation of local school teachers for the coming year.

—The amount of money spent for the training and preparation of local school teachers for the coming year.

sales. As one of the members stated--"Anything that brings business goes." There are only about a dozen old timers who have continued since the advent of this modern regime; these men enjoy their beers and a game of pinochle in a quiet corner of an evening.

The Fidelia club house was burned in 1901 and again in 1937, so that the present building is a recent structure. It has several rooms and a bar in the basement; on the first floor there is housed a table-game room, a bar, and a hall with a stage; the third floor has a large meeting room; at the present time bowling alleys, costing \$5,000. are being constructed in a previously unfinished section.

In the addition to these many features of the club, there are many distinct groups which meet regularly there; all of the individuals of which are social members of the club. These include:

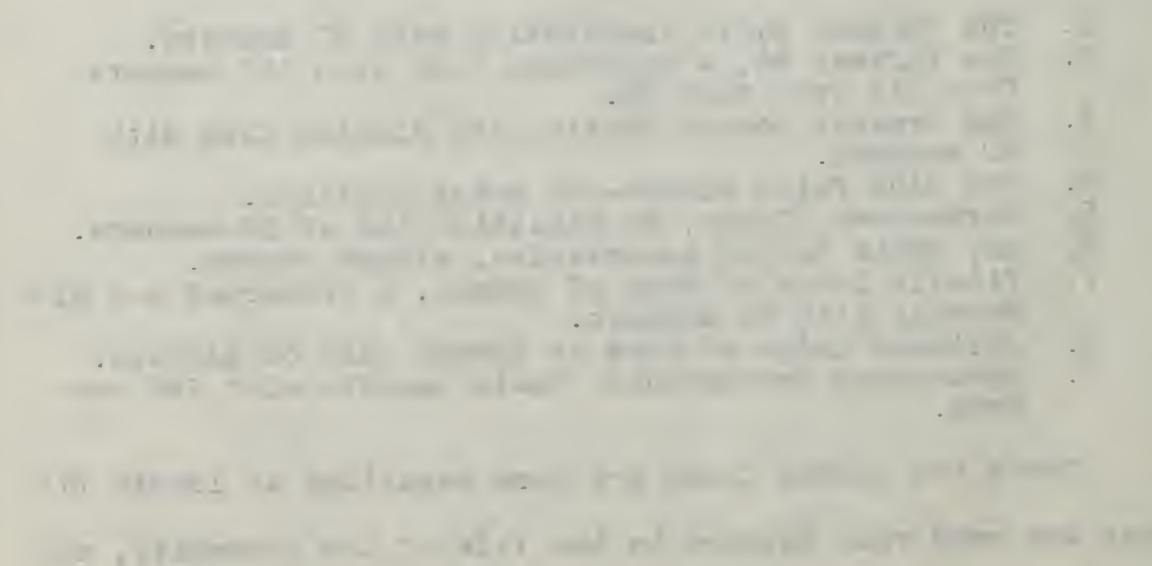
1. The Parkway Radio Association with 30 members.
2. The Parkway 44, a political club with 100 members from all over Ward 20.
3. The Greater Boston Hunting and Fishing Club with 90 members.
4. The Blue Point Riders--20 motor cyclists.
5. Germantown Tigers, an athletic club of 20 members.
6. Bay State Racing Association, midget racers.
7. Fidelia Lodge of Sons of Herman, a Fraternal and Sick Benefit with 50 members.
8. Julianna Lodge of Sons of Herman with 60 members.
9. Germantown Brotherhood, Death Benefit with 226 members.

These two German Clubs are here described at length for they are very real factors in the life of the community, not

gained distinguished as a minor province until it was added to the United States in 1848, although it had been under Spanish control since 1763. The first boundary survey was conducted by the U.S. Corps of Engineers in 1853, and the state was admitted to the Union in 1859.

The following table shows the mean annual rainfall and the mean monthly rainfall at 12 weather stations distributed over the state. The rainfall is given in millimeters and all stations have been classified into four 100 km² square grid-squares. A small number indicates a low value of annual precipitation, whereas a small number indicates a high value of annual precipitation. The stations are also listed with their corresponding grid-square number and latitude and longitude coordinates. The data are taken from the U.S. Geological Survey (USGS) and the National Climatic Data Center (NCDC).

The NCDC provided 2200 daily data sets for a year from 1970 to 1999, and the USGS provided mean annual rainfall data for 1970 to 1999. The NCDC provided 2200 daily data sets for a year from 1970 to 1999, and the USGS provided mean annual rainfall data for 1970 to 1999.



only in terms of their programs and the divided attitudes of people of the community toward them, but also because they offer the chief facilities for any kind of community meetings.

The sole women's organization is the Newell Women's Club, which was organized on March 28, 1927, by the Mary Draper Chapter of the D.A.R., as the Unity Women's Club of West Roxbury. With the influx of fine Syrian women into the community, the D.A.R. in West Roxbury had sensed the need for starting an Americanization group here--thus the club had its inception. However, the program soon took a different turn and the Syrian membership drifted out of the club.

The year book of the Club states its object thus: "This club is for the purpose of education and encouraging in women united thought and action for service in the community." The group counts the under side of 20-25 among its present membership, Bi-monthly meetings are held in the kindergarten room of the Beethoven School. Their program consists of socials, money-raising affairs, and educational meetings. The club's particular service has taken the form of preparing Christmas bags for hospitalized veterans. The Newell Women's Club is a part of the City Federation and is a member club in the State and National Federation of Women's Clubs. Membership appears to be a big problem to the club this year. Although the women sent invitations to many women in the community early in the season, there was little evident response.

2. The Churches

Within the exact confines of the community are two churches. These only partially serve the community: Catholics hold membership in Dedham and West Roxbury churches; most of the Swedish people have membership in the Forest Hills Swedish Congregational Church; the Syrians go to their own church in South Boston; and Congregationalists, Episcopaliens, and others attend services in Dedham and West Roxbury.

The older church, St. Luke's Lutheran on Rockland Street near the East Dedham line, had its inception in the homes of the German people in that vicinity around the last part of the nineteenth century. In 1892, this group organized as a church, affiliating with the Lutheran church in East Boston whose pastor served both parishes. At that time the present church building which had been used as a Sunday School by the Allen Congegational church in Dedham was purchased. An addition was made to this in 1917. During its 49 years of service St. Luke's has had only two pastors.

The church has 300 Baptised members, of which 200 are communicant members. About 80% of the membership is of German extraction. Each Sunday two services are held: one in German and one in English. Only about 10% of the 100 church families live in Germantown; most of them come from Dedham and other parts of West Roxbury. Of the church organizations there is a Ladies' Aid with 50 members, a Senior Young People's

and will continue to do so over time. In fact, it has been the trend for the last decade that the number of people who have never used a computer and those who have never used one online has declined while the number of people who have used a computer and those who have used one online has increased. This is true for all age groups, but it is particularly true for older adults. In fact, the number of people aged 65 and older who have never used a computer or the Internet has decreased from 2000 to 2010. This is a significant finding because it suggests that older adults are becoming more familiar with technology and are more likely to use it. This is important because as people age, they tend to become less active and less able to perform tasks that require physical exertion. For example, older adults may have difficulty getting around due to mobility issues, which can lead to falls and other injuries. Additionally, as people age, they may experience cognitive decline, which can affect their ability to remember things and make decisions. These factors can contribute to a decline in quality of life for older adults. However, there are also positive aspects of aging, such as increased wisdom and experience. These factors can help older adults navigate the challenges of aging and maintain a high quality of life.

group of 25, a Junior Young People's group of 20, a Sunday School of 90 children, and a newly organized men's club. The church membership is a steadily growing one. Whereas at one time its congregation came from the surrounding neighborhood, to-day Germantown community takes little part in the life of this church.

The present Washington Boulevard Methodist Church had its beginning as the Grove Chapel in 1914. The minister in the Daniel Dorchester Methodist Church in West Roxbury had become very much concerned and wanted to do something for the Germantown community. Out of this interest there was started the Chapel. For a number of years financial assistance was received from the denominational home mission board.

The Methodist church of to-day is a small wooden building, constructed by the men in the community in 1916, which houses an auditorium and a basement room. It is served by a retired missionary pastor who is shared with the Readville church. In the Germantown congregation there are 220 members, with about 160 active. The Sunday School contains 110 children. Of the church organizations there is the Ladies' Aid of about 16 members, most of whom are older women; an Epworth League of the same size, and an inactive Men's club. This latter group, founded in 1922, has been at least four times reorganized during the intervening years. This church has two chief problems: obtaining finances and finding leaders to help.

3. The School

Beethoven School, a modern brick building containing only classrooms, was obtained through the efforts of one of the local betterment organizations. The wooden building previously used has recently been acquired by an American Legion group for a club-house, although the community has long echoed with talk on the advisability of having the old building for a much needed community center. The present school building is used exclusively during school hours, with two exceptions. The Newell Women's Club has the privilege of one night a month without pay and another night at the rate of \$4.50 for the use of one room. The Girl Scouts hold their weekly meeting during school months in the building. The sub-master and all but one teacher live outside the community.

4. Recreational Area

The Mary Draper playground was the realization of over twenty-five years of effort on the part of many people in the community, and of one organization in particular. On this 251, 074 feet of land there are tennis courts, a football area, and a \$25,000. brick locker room--a more recent addition by the Park Department. In order to stop local bickering over the choice of a family name for the playground, a bit of unknown history was turned over, and the present historically significant name was proffered.

5. Civic Organizations

Since the early days of the community there has continuously been some form of a community betterment organization in Germantown. First there was the Germantown Improvement Association. From the secretary's reports of that organization, dated 1902, it is perceived that the organization was concerned with obtaining street improvements, better sewerage, an engine house, better elevated service; motions were passed "that Muddy Pond be stocked with bass;" "That the Colony Electric R.R. put an officer on the cars in the evening to stop rowdyism." In addition to conducting business on such matters, the organization had at its meetings candidates for coming elections.

As time went on the organization became known as just the Germantown Citizens Association. To a few of the members it seemed that the Association was becoming over-concerned with the City Hall and political aspirations; thereupon some of these members broke away and founded the Germantown Civic Association, which exists to-day on paper only.

When the Grove section was opened up in 1913, the West Roxbury Highland Improvement Association formed to take care of the tremendous public welfare problems; in 1921 this group became a part of the Civic Association.

In line with the efforts put forth by the City Planning Board of Boston, a Germantown Joint Planning Committee was organized in 1936; in a certain sense this new group super-

ceded its forerunners. At the present time, this Committee, although not functioning, is ready at any occasion to spring into action.

1970s when many countries had a commitment to increase national oil reserves from the mid-1970s onwards.

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

—
—
—

CHAPTER III

THE COMMUNITY PLANNING COUNCIL

At this point, attention is now turned to a discussion of the mechanism through which actual operation was begun in the community-- the establishing of a local planning council.

The writer, who was put in contact with an active leader in the community, through whom direction and advise was obtained, worked as an agent of the community for four months. The first course of action was acquaintanceship with the people; initial contact was made through calls at the homes. When a sufficient introductory knowledge of current expressions of community needs had been obtained, a meeting of a dozen interested people was held to discuss the feasibility of using the writer's services. Following this, the Community Planning Council of Germantown was organized with an initial executive committee of seven members. These people, meeting regularly, guided the steps to be taken. For the remaining three months a small office space was hired to facilitate the work.

The first project decided upon was to re-establish the Boy Scout Troop. For some time the young boys had been seeking to have a troop, but no one had responded to their request. With assistance from Scout headquarters, investigation was made of the number of boys interested. Seven men were brought

100

THE
HISTORICAL
REVIEW

in the same year, and all the while he was still in
the old school had not been able to make up his mind
whether to go to the University or not. In the end he
decided to go to the University, and so he did. He
had a very good time there, and he did well, and
when he graduated he was offered a place in the
University of Cambridge, which he accepted. He
then went to Cambridge, and he did well there, and
he graduated from Cambridge in 1880. After
graduation he went to work for a firm of accountants
in London, and he did well there, and he became
a partner in the firm. In 1885 he left England
and went to America, where he worked for a
firm of accountants in New York City. He
then became a partner in the firm, and he did
well there, and he became a member of the
American Institute of Accountants. In 1890 he
left America and went back to England, and he
then became a partner in a firm of accountants
in London, and he did well there, and he became
a member of the Royal Society of Accountants.
In 1895 he left England and went to America,
and he worked for a firm of accountants in
New York City. In 1900 he became a partner
in the firm, and he did well there, and he became
a member of the American Institute of Accountants.
In 1905 he left America and went back to
England, and he worked for a firm of accountants
in London, and he did well there, and he became
a member of the Royal Society of Accountants.

together who accepted the responsibility of Scout committee-men. With them exploration was made into the problems faced by former troops and the reasons which led to the lapse of the last organization.

With knowledge of the problem before them, the committee was then in a position to build a much firmer structure than had appeared to have existed heretofore. A leader from the community volunteered to become Scout Master. After grave deliberation over the facilities in the community for a troop meeting place, the use of a canoe club over in the Dedham section was proffered and accepted. During the entire portion of the four months' period which remained, the committee-men continued in their allocated responsibilities.

Discovery was made that the High School girls in the community had no place to go for group or social activities. An attempt was made to meet this expressed need, through the organization of a Senior Girls' Club. Simultaneously efforts were directed toward obtaining leadership from an outside organized group, the Y.W.C.A., and provoking concern and responsibility for the girls' extra-curricular needs on the part of women in the community. Neither of these efforts were realized; the club for Senior girls which was continued long enough to be identified with the name Penguins was not developed, finally, because no community assumption or responsibility was made manifest.

A Girl Scout troop, which had been established sixteen years before by the present captain, was laboring under the difficulty of insufficient assistance from senior leaders and no community backing. Effort was set in motion to bring together a group of women who would become interested in the troop. Only the initial stages of this plan had been started by the end of the project. The continuing developments remained for the Scout Captain to carry forward following the second meeting with the mothers.

A fourth area into which the council directed attention was in the provision of an athletic program for the young boys and men of Germantown. A sub-committee with an enthusiastic chairman was set up to see what might be done; out of this there developed two athletic groups: a Senior club, and a Junior Hockey team. Later these groups merged for a weekly gymnasium program. At the end of the four months' period of study, this program was nearly at a standstill, for the small athletic sub-committee --which had never been enlarged-- had become absorbed in certain other responsibilities.

Another phase of the study was the distribution of an Adult Activities Study Questionnaire under the auspices of the Council. This was formulated with the hope of ascertaining more intimately the attitudes of the people toward their community, of gaining an approximation of their particular leisure time interests, and in the last place as a method of

publicizing the efforts of the Council. The distribution, interpretation, and collection of the questionnaire was carried on by members of the Boy Scout troop; the writer felt that in this way, the boys were provided an opportunity for becoming acquainted with their community and in sharing in some of its work, that the people would thus become aware of the existence of the local Boy Scout troop, and that the Troop could execute the work more expediently in this short period than could one worker.

The questionnaire was distributed at the final counting to around 75% of the adult population. Eighty completed returns were made. Inclement weather, the irksomeness of a long drawn out assignment for active boys, the newness of this kind of work to the boys, and the attitudes of the people --that this might cost them something, that "they couldn't be bothered," and refusals tempered with the remembrances of a past questionnaire which amounted to nothing-- were important in understanding this low return.

It is here indicated that because the number of questionnaires was so small, the returns have been used only to serve as indications of attitudes. The sampling, although quite representative from the age, sex, locality, and racial factors, is too small to be taken as a basis for drawing any conclusions.³³

³³ A sample of the schedule used is in the appendices.

The diagram on the following page will make more clear the development of the council, with its portrayal of established committees and groups, as well as proposed developments.

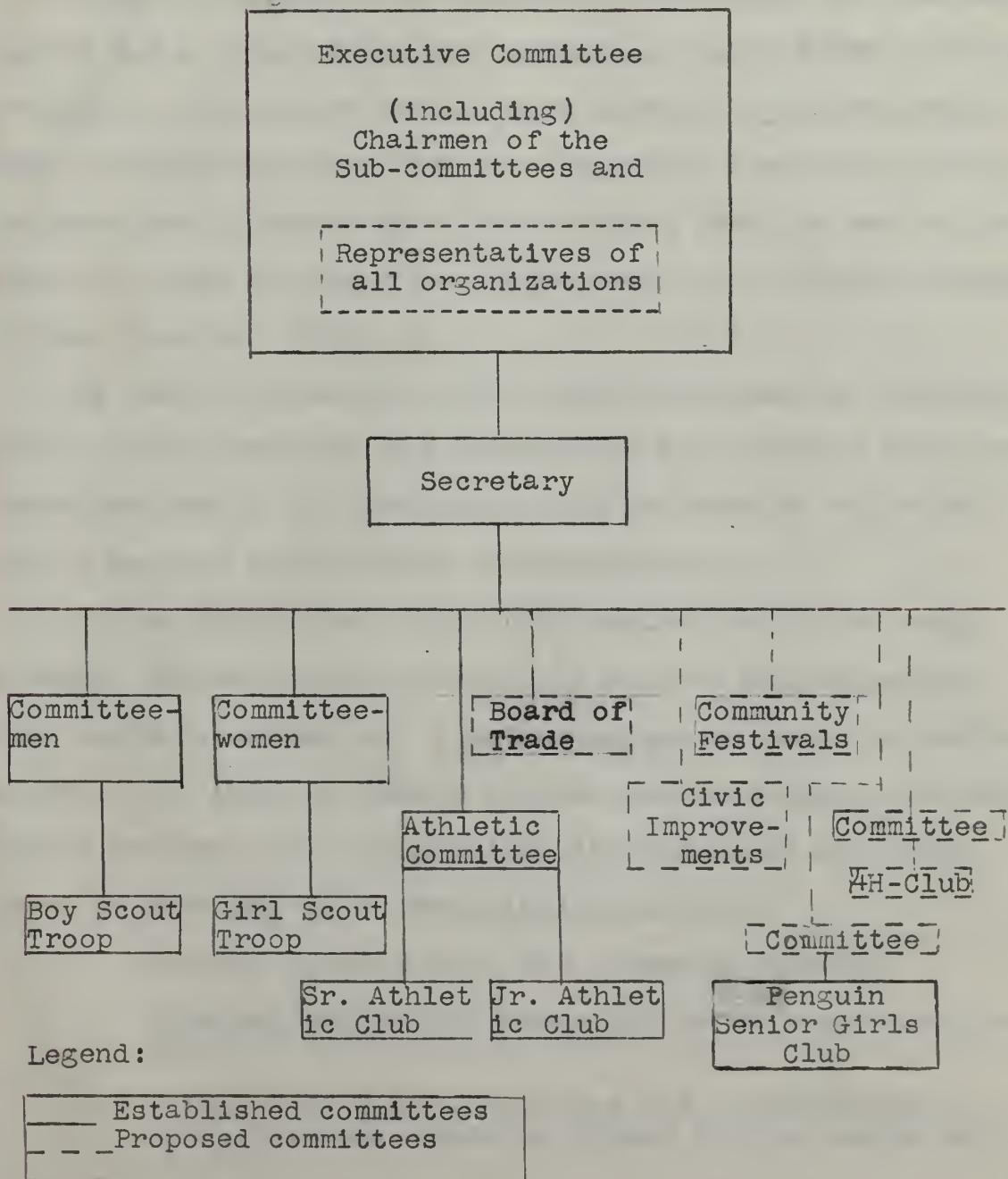
Individuals were drawn into a specific sub-committee on the basis of discovered interest. Each of these groups was related to the entire organization through membership of its chairman on the executive committee.

At this point it might be well to consider the guiding principles to which the writer adhered in the project:

1. To abstain from doing anything which the people themselves could do.
2. To withdraw gradually efforts in any area where there could be assumption of responsibility by the people--thus helping to encourage local leadership.
3. To take the direction for any action from the expressions of the people.
4. To adhere to the principles of democratic method in all committee relationships.
5. To consider the methods used to be a valid part of the ends in view.
6. To seek to draw in all factors and factions in the community, guarding against any specific alignment.

The course of the Community Planning Council was hampered by the paucity of leadership with which it was launched, while the experiences of the community in the various other civic organizations set-up through the years --as noted in the previous chapter-- doubtlessly reflected a detrimental concept

FIGURE IV
THE COMMUNITY PLANNING COUNCIL
OF GERMANTOWN



on the function and values of such an organization. This new development would logically be thought of in terms of previous efforts-- a local improvement or political action group, which would spend much time in just talking.

Added to this body of community experiences was the more recent W.P.A. Adult Education program in which drama, chorus, orchestra, and lecture groups were organized for the people. Much of the active work was done by people from the outside. In order that workers might retain their jobs, it was not unknown for them to induce people to come out to certain groups on that personal basis.

Of the first people around which the Community Planning Council was organized, the individuals were chiefly from two organizations in the community, thus the base of the organization was not sufficiently representative.

At the conclusion of the four months' period of study, a report was made to the people who had had any connection with the work, as well as to all organization heads in the community. In this, a summary of the work undertaken, the principles followed, and the problems involved were set forth. Specific problems which were highlighted were:

1. Getting the people in the community together.
2. Bringing the racial groups into a working relationship.
3. Getting the various factions and organizations to meet on common community ground for the betterment of all.

The report was concluded with these words: "There is utterly no use in attempting to continue a community planning council dominated by a few organizations in the community, for it will not by its very nature stay together for long, and efforts so expended will be futile."³⁴

The project, through the medium of the Council with its developing sub-committees, took its direction from the five immediate purposes set forth on page eight of the introduction. Steps certainly were taken along each of these lines. What can be said to have been accomplished as an intangible and relative matter, in the main. At the present time, another student is continuing the community organization work. The earlier findings and the building of foundations should facilitate the work in these next few months.

The sketch which is presented of the Community Planning Council in this chapter is not made to indicate a procedure which is either advisable or inadvisable to pursue in organizing community effort. The brief delineation here set forth is so drawn in order to bring out further the problems which from first hand experience were added for the understanding of the patterns of this community life.

³⁴ (Community Planning Council of Germantown, Report of the Secretary), January 1941. p. 5.

CHAPTER IV

THE PATTERN OF COMMUNITY LIFE

The material in the foregoing chapters is here gathered and arranged into a complete framework in order to present the configuration of factors existant and impinging upon the present community life.

1. Trends

Most noticeable of Germantown characteristics are the reactions of factionalism and petty jealousies --a tendency toward divisiveness. This may be traced through several organizations, beginning with the social clubs. From the Lieder-cranz club it was noted that there broke away a group of men who formed the Fidelia Musical and Educational Corporation, a prototype of the former club. To-day, there still are traces of antipathy between some men of one club toward the other club. The remark by one club member that "the clubs were always at loggerheads with each other," seems most apt.

Then there was the Order of Sons of Harigari, a benevolent association; fifty years ago a group seceded from this order and established the order of the Sons of Herman. So, too, there is the Dedham Hunting and Fishing Club; a split in this club occurred and a second group, the Greater Boston Hunting and Fishing Association was formed. There is no rigid line of

mutual exclusiveness with regard to membership in any of these club groups. As is true of the benevolent associations, so of these organizations, the first organized meets at Lieder-cranz Hall, while the latter meets at Fidelia Hall.

Another instance may be cited in the Germantown Citizens Association, in which a division occurred. Those who broke away felt that "the Citizens" were over-concerned with political aspirations; thus a second group, the Germantown Civic Association arose, as a non-political group established for the good of the community. Both groups were carried on simultaneously. It has been indicated by several people in the community that when one of these improvement organizations would set out to accomplish some objective, like obtaining certain ear stops, or the erection of a new school building, the other group would staunchly oppose the effort. For over twenty-five years, efforts were made to obtain a playground in Germantown; the Civic Association was able finally to put this through. On instruction from the Park Commission, this group prepared at the appropriate time for a proper dedication of the playground. Complaints were presented by the Citizens Association. To-day, sixteen years after the playground's completion, no dedication has been held, because of the deadlock.

Following along with this factor of divisiveness is the short mortality of vigorous organizational life. In conver-

sation with community people there was often expressed by them the feeling that no effort, such as the Community Planning Council for instance, would last long. "People will rally to a new interest, then they will drop out quickly, for the people here don't stick to anything for long," as one woman expressed the sentiment for several commentators. Of the recent W.P.A. Adult Recreation Project which was conducted in the community from 1937-1939, one field worker from outside the community commented that the people in Germantown ate up a program in one year which most communities would pursue for two or three years.

A third prominent factor is the dearth of actual leadership. Recognition of this first came through the experiences in the Community Planning Council, and the attempts to locate leaders and sponsors for a girls' club and the Scout organizations. One of the ministers corroborates this when he mentions the difficulty which he has of getting people to assume responsibility, particularly the women. For nearly thirty years there has been one community minded man consistently prominent in most of the community efforts and organizations. He holds the place, commonly referred to as "church boss," in one of the churches; he is leader of the present Community Planning Council effort; his financial relationships with one of the Club Halls is such that he is the determiner of its policies; he is organizer and secretary of one of the benevo-

lent benefit organization; he is the representative of the community on several city boards. In a recent Boston Post article on West Roxbury, this man is genially termed, "the Mayor of Germantown." He is tireless in devoting his energies to the community; the community seems willing to have its responsibilities borne for it. The focus of this all pervasive leadership chiefly revolves around raising money, stimulating enthusiasm, getting up entertainments, and organizing activities.

Another noticeable trait within the community is the social and geographical separation of the various races, particularly of the nordic and alpine stock--the Germans, from the semetic culture of the Syrians. It is quite understandable that the German people who organized the old clubs, continue to think of their club as existing for their own racial group solely. There is only one woman's club in the community, yet it is to be noticed that there are no Syrian women in its membership to-day, although it is a Federated club.

Unfamiliarity with the location of the streets and of the people who live in the area is frequently noticed. The Boy Scouts who distributed the questionnaires sent out by the Council showed scant knowledge of street locations only a few blocks removed from their own homes. One of the chief community needs, as expressed by several people back in the Fall when the project was commencing was, "to know their neighbors."

Hart has said that "individuals live by fragments and human life becomes a sort of mosaic patchwork instead of a unified experience."³⁵ Taking the area of group experiences outside the home, it appears that the peoples' organizational life is a virtual patchwork of going hither and yon: church in Dedham, Union in Boston, social club in West Roxbury , and civic activity in Germantown, for example. This appears true of that group of people who participate in group life. Using the slight returns of the Activities Questionnaire with regard to leisure time interests, as a mere indication here, it appears well established that many of the people have no outside concerns beyond their family group. Of eighty answers received the the question, "Do you belong to any clubs, activities, or organizations?" twenty-three people replied, "no."

Again, basing our citation on the Activities Questionnaire, it would seem that people in Germantown are interested in the general run of activities and hobbies. If these were graphically plotted, there would be few extremes and variations. The men and a number of the women are zealously interested in athletics; most of the women's special hobbies are sewing, knitting, and other domestic arts. The term spectatoritis, made common usage by J.B. Nash, is undoubtedly a typical commentary applicable to the people of Germantown. In naming their chief forms of recreation, people mentioned movies far more frequently than any other diversion. Another instance

35 Hart, op. cit., p.4.

may be cited in the replies to the question: "In what clubs or activities would you like to participate?", 27 people checked "attending entertainments," which was over 30% higher than any other item checked.

Another characteristic which seems important to touch upon is the philosophy which seems to pervade the community. It might be phrased: "Get everything you can: give as little as you can." That certainly is a truism in many communities in this country to-day. Germantown had a good chance to grow in this attitude throughout the not too distant experiences of the W.P.A. Adult Recreation Project. Indications of this habit of go-getting are very discernable in the program of the old Germantown Citizens Improvement Association, mentioned in chapter two. Experiences of local canvassers in the Red Cross and the Community Fund drives repeatedly have been disappointing.

An important final impression of Germantown ways should indicate that the inhabitants are primarily family folk. They occupy single family dwellings, for the most part, with the exception of the two-family structures in which many of the Syrian people live in the Heights section. As one walks around the neighborhood he gains the single impression that these people with their lovely, carefully tended flower gardens take great pride and pleasure in their homes.

LIBRARY
BOSTON UNIVERSITY
SCHOOL OF SOCIAL WORK

2. Social Needs

In the Activities Questionnaire, to which reference has been made previously, this question was asked: "What do you consider is most needed in Germantown?" Inasmuch as the sampling numbered only eighty returns, the answers can be taken only as indications of people's attitudes, it is repeated. The following table indicates the cumulative findings.

TABLE III
INDICATIONS OF WHAT THE COMMUNITY
CONSIDERS TO BE THE NEEDS OF
GERMANTOWN

(as obtained from 80 answers to the)
Activities Questionnaire

Specific Need	No. of times mentioned
Civic improvements, streets, lights, etc.	18
a Library in the community	19
No answer made to the question whatever	17
Better Transportation	10
Fire Protection	15
Post Office	5
Other singly or doubly mentioned suggestions	19

When talking with the people, one expression has commonly been voiced-- the desire to know one's neighbors better. Certain young married couples of the community voice the wish that they might get together with young people as a "home owners and up-keep class," is one suggestion. High School girls say,

"there is nothing to do here; we would so like to do things, to have a place to meet, and to have a co-ed group of our own.

The parents of young children venture the wish that there could be a reading room or community building where their children could drop in after school. On the questionnaire, several women stated their feeling that there was need for "an opportunity for the ladies to meet."

What opportunities are offered for the boys and girls? The two social club buildings, because of the dispensation of liquor, are closed to minors, except on particular arrangement. One of these Halls remains closed and entirely idle until seven o'clock each evening. Each of the two small churches conducts its own limited programs for its own members. The single school building in the Germantown area closes when school is over, with the two exceptions heretofore mentioned.

The present Boy Scout troop of twenty-five members meets at the Samoset Canoe Club in Dedham; the small Girl Scout troop uses the Beethoven School facility. These constitute the opportunities and facilities for the leisure time hours of the youth of Germantown, with the addition of the Draper playground. The whole world of group activity, experiences in a child's development as important as his formal school training, is practically lost to these children. Certain of the parents, who did have such opportunities elsewhere in Boston, as they were growing up, sense the lack for youth here.

3. Conclusions

Life goes on in Germantown: people live out their years; groups organize, reorganize, separate, and disband. The people are average Americans who work a lot, play a little, and go on their quiet way. Whereas some communities are known for certain characteristics or developments, Germantown of to-day, by the judgment of some of its people, is outstanding in no way. The days of the cultural German life with its famous musical groups has passed, and the pendulum has swung to wrestling, penny sales, and bowling.

The folk in this community, the writer would indicate, are fine, wholesome, family-loving people. Their homes, generally speaking, are furnished with an eye to comfort rather than to elegance. These are the kind of people who make up the greatest part of the so-called middle class in America.

From this study, short as it was and with the limitation previously pointed out, certain significant factors about the community stood out:

1. There are few spokesmen for the community; whatever developments do transpire emanate from the ideas and plans of one or two individuals. Although the leadership is limited, the size of the community is increasing and bids fair to continue for some time. While the population is said to be a shifting one, the continuance of the several existing racial groups seems to be a permanent factor at present.
2. Factors making for divisiveness have seemed to permeate the entire social structure. Group pressure has often been experienced, but not "creative social

action," certain elements of which are discussed by Ruth Kotinsky.³⁶ There is little evidence of any unified community experiences at the present; there seems to be little or no attempt on the part of any number of individuals to view the entire community as a whole and to develop plans accordingly.

3. There is practically no utilization of the talents and abilities of the majority of the people in the area, and specifically in the direction of the enrichment of the entire community.
4. There exists relatively little consciousness of a "community need." It is recognized that before any actively significant developments occur in a community, there must arise a "consciousness of need."³⁷ From the types of activities of the civic associations together with the kinds of needs most emphasized by people on the questionnaire, it appears that concrete public improvements are the most urgently felt lacks in the Germantown community by its people.
5. Community life seems to be taking the laissez-faire way of resting and drifting along. In the realm of their group life, informal education, civic and social responsibilities, there is no plan or much evident initiative. Perhaps the school teachers, the ministers, the social club leaders, and those people from outside who have been giving their time to help the community in various ways, could profitably sit down together to explore jointly the responsibilities of one another to see where each fits in, in order that plan and purpose might be at the center of all their efforts. They might experience the thrill of seeing the outcome of their combined efforts: "separate lives joined together in community."

³⁶ Ruth Kotinsky, Adult Education and the Social Scene (New York and London: D. Appleton-Century, 1933), pp. 112-144.

³⁷ Eduard C. Lindeman, The Community, An Introduction to The Study of Community Leadership, (New York: Association Press, 1921), Chapter IX; cf. also the ten steps suggested there.

Life can continue in Germantown with little utilization of personal resources, little development of a sense of community, and no long term vision of social planning. Divisive factors, cultural conceit, and ingrown pettiness can continue to work like leaven to produce disorganization and an inert community life. This unripened or over-ripened environment will then be expected to nurture individuals with like capacities and characteristics.

It is not the American way-- just to drift, nor to let our delegation of powers become such an statomic thing from the top down that even in our daily intimate problems we let the next fellow make our decisions for us. Germantown is not unique in many of its social patterns; there are other communities within the knowledge of most people which are just drifting along. It is an established sociological fact that social organizations degenerate to a low point before regenerative factors set in. How long is this wasteful, aimless, lethargic state to continue? The answer to this question in each specific community is bound up in a tremendous number of factors and cannot be gainsaid at a moment's notice.

It seems pertinent to point out that Germantown has been a very cohesive community, that at the present time it is marked by divisiveness and a very slight degree of self-consciousness, and that the next sequence should be marked by construction and growing solidarity. There seem to be at least five

ways through which such construction might commence:

1. As a result of a crisis, or a cataclysmic event.
("The social change that follows a crisis does not of course always mean progress." 38)
2. Through a knowledge of the developments in another community.
3. By the revelation of a glaring evil or problem in the particular community.
4. Through the findings of a local study.
5. Through a specific demonstration project.

Who is to set the wheels in motion is a real question at the outset, and one which this thesis does not attempt to answer. It may be a lay group which has much social awareness in the community; it might be that the impetus would be given from a professional group; a professional worker might be brought in to assist in the specific task; or, a combination of all of these might begin to develop a community need consciousness.

In reiteration, this project represented a two-fold attempt: in the first place, to establish the facts of the community situation; and secondly, to launch a limited demonstration project.

The facts together with a growing understanding of the community situation, provided not only a background during the

38 Steiner, op. cit., p. 77

project, but have served to give the next worker, who came into the field two and a half months after the writer's period was over, basic information which permitted an immediate beginning. Particular avenues had been opened and the community idea so broached, that the second worker was able to commence working with individuals who had not become concerned with the initial efforts.

The effects of the demonstration can not be seen clearly at this point. It would be premature to make any predictions with regard to the Council or with regard to the community idea with which this project concerned. However, it is certain that several individuals have caught a certain understanding of the significance of such a community effort, and that they have become more aware of the particular malady of their own community. It seems to the writer that the community situation is nearly ready to have some such effort as the Council endeavor take hold of the community. The philosophy, method, and purpose of this community movement, exemplified in the Council program may survive to provide a body of basic experience for those coming leaders who will continue the guiding of the community life.

APPENDICES

1. Definitions

For the purpose of clarifying certain terms and ideas to which allusions were made in the body of the thesis, certain ones of these are here treated more fully.

Community: "The community, which is an aggregate of families, is the vital unit of society in which the individual secures his education, receives his standards of health and morality, expresses his recreational tendencies and labors to earn his share of worldly good."³⁹

The Purpose of Community Organization:

"The aim of community organization is to develop relationships between groups and individuals that will enable them to act together in creating and maintaining facilities and agencies through which they may realize their highest values in the common welfare of all members of the community."⁴⁰

Participation:

"The intensity, range, and nature of the individual contacts with his fellowmen, we may call participation: family, play, church."⁴¹

Process:

"Continuous change taking place in a definite manner through the operation of forces present from the first within the situation."⁴²

The use of the terms democracy or the democratic process imply that all actions and developments shall be the result of group thought and conclusion, not the result of inspired or informed dictating.

39 Lindeman, op. cit. p. 9.

40 Dwight Sanderson and Robert Polson, Rural Community Organization, (New York: John Wiley and Sons, Inc., 1939), p. 7. (Taken from A Guide to Community Coordination.)

41 Kimball Young, An Introductory Sociology, (New York, Cincinnati: American Book Company, 1934), Chap. I.

42 MacIver, op. cit., p. 400.

2. Bibliography

- Breitenbach, August, 80th Anniversary, 1860-1940, booklet,
West Roxbury Liedercranz, 1940.
- City Planning Board of Boston, The People of Boston, vol. I,
1939.
- Coordinating Councils, Inc., A Guide to Community Coordination, (Los Angeles, 1941.)
- Dearborn, H.A.S., An Address, delivered on the VIII of Oct.
MDCCCXXX, The Second Centennial Anniversary of the Settlement of Roxbury.
- Flag, Charles A., A Guide to Mass. Local History, Norfolk County, Roxbury, (Boston: the Salem Press, 1907), The New England Genealogical and Historical Library.
- Hart, Joseph K., Community Organization, (New York: the MacMillan Co., 1920).
- Holmes, Oliver Wendell, The Poetical Works of, (Boston and New York: Houghton, Mifflin, and Co., MDCCXCIX), vol. I.
- Kotinsky, Ruth, Adult Education and the Social Scene, (New York and London: D. Appleton-Century, 1933)
- Lindeman, Eduard C., The Community, an Introduction to the Study of Community Leadership and Organization, (New York: Association Press, 1921).
- MacMurray, John, Creative Society, (New York: Eddy and Page, 1936).
- MacIver, R.M., Society, Its Structure and Changes, (New York: Ray Long and Richard R. Smith, Inc., 1932).
- Report of Committee on Location of Town Hall of West Roxbury, Mass., State House Library.
- Steiner, Jesse Frederick, Community Organization, A Study of its Theory and Current Practices, (New York and London: The Century Co., 1925).
- Sanderson, Dwight E. and Polson, Robert A., Rural Community Organization, (New York: John Wiley and Sons, Inc., 1925).
- Winsor, Justin, The Memorial History of Boston, 1630-1880, (Boston: Ticknor and Co., 1880).
- Ward 20, Precinct 15, City of Boston, List of Residents 20 years of age and over, as of Jan. 1, 1940.
- Young, Kimball, An Introductory Sociology, (New York, Cincinnati: American Book Co., 1934).

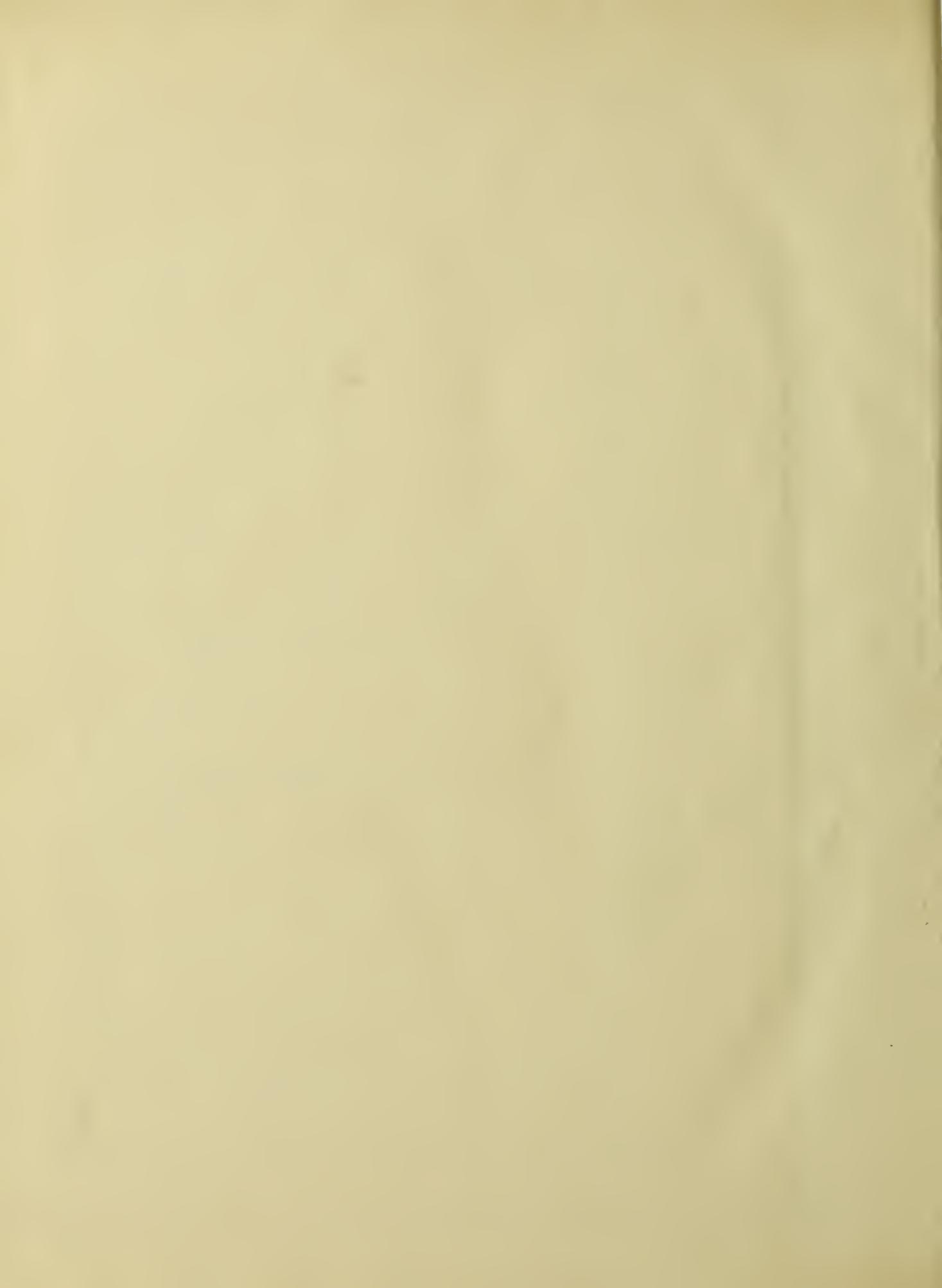
AN ACTIVITIES STUDY OF GERMANTOWN
by: The Community Planning Council of Germantown

Please check in the proper spaces the correct information:

Name
Age group: 17-21; 22-40; 41-55; 56-65; over 65;
Sex; Married; Employed; Occupation;
Racial background; No. of years in Germantown

1. Would you like to share in some service for your community?
2. What do you consider is most needed in Germantown?
3. What are your chief forms of recreation?
4. Do you belong to any clubs, activities or organizations? Yes No
If so, check below; be specific; and mention where located.
Church;
Fraternal orders;
Athletic clubs;
Neighborhood groups;
Social clubs;
Trade Unions;
Special interest groups;
Others;
5. Do you feel there is need for more activities in Germantown? If so what?
.....
6. In what clubs or activities would you like to participate? Check.
A. Neighborhood parties
B. Service organizations
C. Civic Betterment Association
D. Attending entertainments
E. Taking part in Informal Discussions
F. Learning to do Arts and Crafts
G. Playing in a Band or Orchestra
H. Taking part in Drama Productions
I. Participating in Athletics which?
J. Singing in a Chorus
K. Dancing parties
L. Others
7. What experience or training have you had in specific work?
8. What are your Special Hobbies?
9. What is your Favorite Radio Program?
10. What Newspaper do you read?
11. What would you say is most outstanding in Germantown?
12. Name outstanding persons in Germantown with whom you would like to be associated in community activities:

471-1 m^v





BOSTON UNIVERSITY



1 1719 02487 2642

